



THE LAW OF PERFECTION.*

BY MRS. A. M. DIAZ. ✓

IN spiritual healing, the fleshly or apparent (that which appears), is made to show forth the perfection of the spiritual, or unapparent. It acts against no law, but in accordance with a spiritual law as yet little understood. It is the application of a truth found variously stated in the various religions and philosophies of the world; namely, that Life is One, and that this One Life is Spirit, is infinite perfection, infinite power, infinite good, and is all-pervading. God is spirit. God, spirit, creates man a living soul, and works in this spiritual creation to will and to do. Our real life, therefore, is spiritual; but we have fallen under the dominion of the fleshly or low, and need to return. We have wandered from our home, and dwelt in the sensual, feeding on husks. To regain our birthright, we must arise and go to our Father; that is, make it real to our uplifted thought that we, the real we, are one with our Source. The life of Jesus seems to have been a continuous consciousness of this oneness; and he yearned to bring

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others to the same consciousness,—“that they also may be one in us,” “even as we are one,” “that they may be with me where I am,”—that is, have his spiritual life and power, his conscious union with the Infinite *One*. Think of the possibilities for us all as implied by these prayers, and the obligations,—obligations to work out this indwelling God-life. It strikes me that the mission of Jesus was not to make known what was possible for him to be and to do, but what is possible for humanity to be and to do. “Even greater things” are to be accomplished by believers.

Science, philosophy, and religion are agreed that the whole life of the universe proceeds forth from one Infinite Life. This One Life has been known under various names, as Final Cause, Energy, Being, or I AM, Allah, Vishnu, Buddha, Lord, Father or Originator, God,—literal meaning, *good*. Darwin says, “I am willing to allow that the ultimate cause beyond all force is immaterial; that is to say, God.” Herbert Spencer speaks of “the one absolute certainty that we are ever in the presence of an Infinite and Eternal Energy from which all things proceed, . . . which science is compelled to recognize as unreachd by its deepest analyses of matter, motion, thought, feeling.” From the Greeks, we have, “There is one universal soul.” “A spiritual substance* is the cause of the universe.”

* Substance, that which stands under or supports.

Hindu: "Consider all nature as existing in the Divine Spirit." "I am myself but an irradiated manifestation of the Supreme Being. There is only one Deity." Persian: "Soul of the soul." Mohammedan: "God is the *All*." Our own Scriptures: "One God," "of whom are all things," "*filling* the heavens and the earth," "omnipotent, omnipresent." Personal? Yes, but not with a limited personality. Infinity has no limits.

Since there is but one Life-source, it must contain the all of us. If there is a spiritual energy in operation behind the so-called material forces, it must be in operation behind the higher forces,—thought, love, will, intelligence. And, if all life is derived from one Source, the whole universe is but the one Life's varied expression, we as spiritual existences being its highest known expression; and strictly of ourselves we are nothing, since we are not so much *living* as being lived,—somewhat as, on a lower plane, a flower is merely the expression of the unseen forces which are its life, the real of it, its substance.

Now, this Infinite Life, this One, this I AM, or Being, "sum and source of all energies," is infinite good, infinite harmony, infinite perfection: therefore, what exists in it and from it must be good, harmonious, perfect. The discords appearing to us under the names of sin and disease, being evil, cannot have their life in good (God); and, as good (God) is everywhere, has all place and all power, they can have no life and no power. You cannot have more

than all. Good is the all, the real. Evil is the nothing, the unreal. This can be illustrated on the material plane by light and darkness. Of the two, light is the real: it proceeds forth from a source. There is no great centre from which streams forth darkness. In the night, you can set up a centre of light, and thus dispel darkness; but you cannot in the daytime set up a centre of darkness, and thus dispel light. In a dark room you can lift a curtain and let in light; but, in a light room you can in no way let in darkness. It is mere negation, nothing. Light is the affirmation, the real thing. So good (God) is the real, the affirmation, the eternal *Yes*; evil is negation, nonentity. It has power and reality only as we permit. And we do not give reality to a certain appearance by giving it a certain name, as, for instance, the name darkness or the name evil. If, in working out an "example," you call every six a seven, you get what is named answer or result; but it has no reality. The truth is not in it. In spiritual healing, the Bible assertion that God (good) has *all* power and *all* place must be clearly understood. Also, another Bible assertion, that the person, the we, is spirit, not flesh. We can satisfy ourselves of this latter by a glance at any one greeting us with a smile. Is it the eyeball, eyelid, lips, which smile? Were the person gone from these, would they smile? We can also satisfy ourselves by trying to resolve the flesh and blood into — a person? No: these can be resolved only into gases and minerals. Try the skel-

eton: is that the self? Can those bones think, reason, love, hope? Of course not. The spiritual, then, is the person. "Ye are not in the flesh, but in the spirit." "The body is dead, the spirit is life."

It is important to give up, if we have it, all idea of God as a form or shape dwelling apart, ruling from outside like an earthly king, and think of this God, this Infinite Life, as immanent in us, the source or cause of us, and we a perpetual proceeding forth from that source. We are not made once for all, and made to go like automatons. We are perpetually being engendered by our Principle or Source. Life is ever new, creation always going on. We should dwell much on the thought that this controlling Life of the universe is infinite good, infinite perfection, infinite harmony, holiness (or wholeness), strength, energy, and that we, the real we, proceeding from it must necessarily partake of its very substance; and it is because we are of the very substance of good, of perfection, of harmony, of wholeness (or health), of whatever goes to make up the one Life or God, that "God *is* our salvation." "The Lord God that healeth thee." We should turn from any unharmonious ideas we have considered to be the real of us, and think of these as the unseemly collections which might gather on a beautiful white statue, but which would be no part of it, never forgetting that the person, the spiritual, the real, the controller, is one with God; that is, one with perfection.

People have lived so much in fleshly ideas that these have usurped control. And there seems to be a sort of thought atmosphere corresponding to the outward one,—a sort of low kind of mental atmosphere in which are held thoughts of disease and beliefs of disease and fears of disease; and these are likely to affect individual mind, and appear outwardly in what is called sickness. Care should be taken to deny their power by realizing that each individual life is a distinct creation held in Infinite Life, God, so that it need not be affected by any other individual's thoughts, beliefs, and fears, whether by contagion, inheritance, or any kind of contact, mental or physical. "Because I have made the Lord my habitation, no plague can come nigh my dwelling." "Since the Lord is my life, I will not fear what flesh can do unto me." "Our sufficiency is of God." This God being the Life of all life, the Strength of all strength, surely "with God all things are possible" to us, and we may dominate the flesh, dominate sin. But we must not forget that little word *with*, for that comprises the whole matter. In our oneness with God lies our salvation,—not merely a future salvation, but salvation right off, now, and all the time. And to deny that we are one with God denies the omnipresence of God and implies more than one source of existence. But "let him that thinketh *he* standeth take heed lest he fall." We must never quit our hold. Of course, all that exists is from the one Life; but to get the fulness of it, there seems

to be required of us as human beings an acknowledged dependence upon it. For a constant upholding in health and strength, the hold on the Infinite must be as constant. The sense of this holding on must be abiding, a sort of home for our consciousness, an unconscious consciousness of unbroken renewal of life from the Life centre. And this as a matter of fact, not *necessarily* of sentiment. Let a bucket be kept full by a pipe connecting it with a pure spring, and its contents will be pure. But impede the connection, and they are no longer "saved." Dependence on will-power in the sense of self-power is a very different thing from dependence on the Infinite,—as different as is man-power from God-power.

Perhaps the first step of all is to become like a little child. How is a little child? Receptive, seeking. There is an arrogance of conservatism and an arrogance of liberalism, a narrowness of belief and a narrowness of unbelief. Beliefs and unbeliefs are held on to as if they were the truth, the whole truth, and nothing but the truth. The windows of the soul should be kept wide open; and we should not slam our doors in the face of a stranger idea, lest haply we thrust away an angel unawares. Since mind is infinite and truth infinite, let us not grudge our mental hospitality. Give up our reason? Oh, no; but reason may need enlightenment. A new light often gives to old expressions a new significance, a significance deeper and broader and more beautiful than we have ever dreamed of,—for in-

stance, some of the expressions in the Psalms. God being our pervading life, we exist by this as a mountain exists by virtue of the chemical, cohesive, and gravitating forces constantly acting and keeping it a mountain. Reading some of the Psalms with the idea of God as all-pervading (not the outside, man kind of God sometimes preached to us), we shall find present security or salvation emphasized by every kind of simile. We are "saved" by no arbitrary act of saving, but because the salvation is what we are living from. It is our life: we have no other, we are made of salvation. Very helpful, too, are the New Testament declarations that the spiritual is the real life,—not because they are in the Bible, but because they express the highest kinds of human experience. That similar ones are found elsewhere goes to conform the reality of these. We can hardly believe in a finished and only revelation, inspiration; for everywhere and always the individual soul must be open to the Infinite Soul from which it exists otherwise some of our Father's children are orphaned. The connection is more close, and brings more life, according as the individual turns more and more to its source. "Turn to the Lord, and live." "Turn ye, for why will ye die?" In turning from the fleshly to the spiritual, we turn from death to life. "The body is dead, the spirit is Life."

One word about fear, long recognized by the medical profession as a powerful influence. Much of what is called disease comes from fear. There are fears of contagion,

fears of death, fears of taking cold. The latter surrounds us in infancy, and accompanies us through life, holds us. There is not only the afraid fear, but the expectation kind of fear, the anxious fear, the unconscious or latent fear; individual fear and the fear in the general mind-atmosphere. These, being evil, have no power, only as we permit. Perfect love casteth out fear. God is perfect love. We abide in God, and thus comes our salvation from fear; though, for this, we must understand that it *is* our salvation, and recognize its source. "Since the Lord is the strength of my life, of what shall I be afraid?"

Another prevalent idea is that solidity is essential in producing effects, whereas we find the least solid forces to be the most effective, as witness steam, electricity, cohesion, gravitation, chemical force, magnetic force. This vast universe, solid as it appears, exists from spirit, since "God is spirit;" and what is the whole face of nature but the tangible constantly being made apparent by means of the intangible? There is no solid solidity. The tiniest conceivable form has that form by virtue of the intangible force of cohesion.

For spiritual healing, then, is needed a clear realization that there is but the one Life, the God-life, infinitely perfect, all-pervading, all-potent; that this universal Life is spirit; that we, existing in and from this One Life, are spiritual existences and partakers of its substance; that this perfect spiritual nature will dominate evil, whether of

sin or sickness, if we will only assert its power to do so. But the conviction of this power must be as clear and as strong as our conviction of the power of light to overcome darkness. It must be the conviction of understanding, of knowing, rather than of faith, though the latter would be included.

The above does not profess to be an adequate statement of the Law of Perfection, still less of its practical application. Many find the subject hard to grasp; chiefly, perhaps, because it is removed from our ordinary lines of thought. As at the advent of Jesus, the world is buried in materialism, even much of what is called the religious world; and the very truth by which he strove to free it has itself been materialized. There must come from it more than physical healing; for this is in fact the true Christ principle, and means renovation from sickness and sin. It is that "law of the spirit of life in Christ Jesus" which frees "from the law of sin and death." "The law of God is perfect." "Be ye perfect."

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